

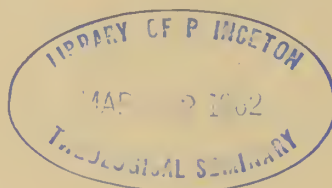
THE CHRONICLE

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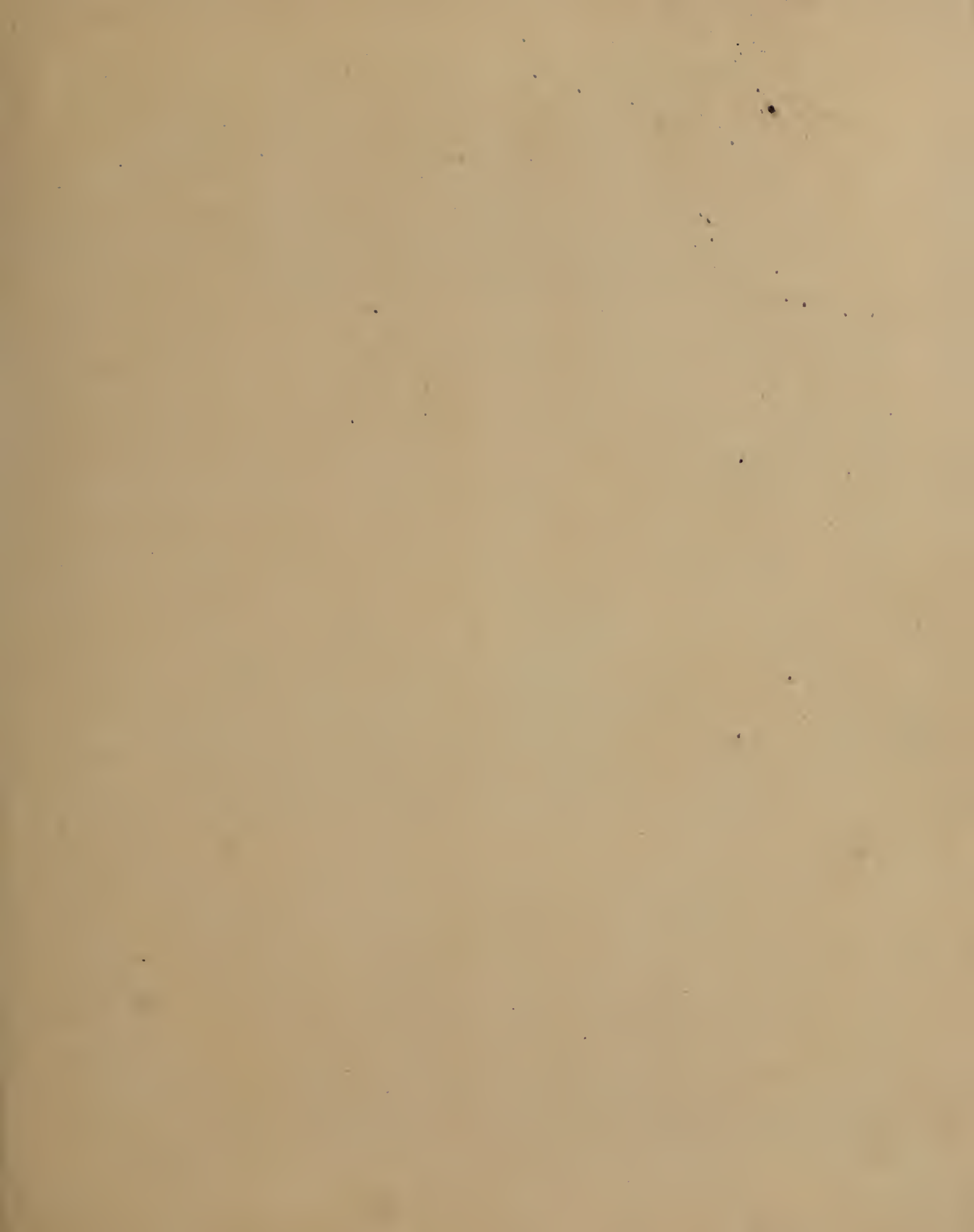


LONDON MISSIONARY SOCIETY

1893



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No. 20.—NEW SERIES.]

AUGUST, 1893.

[PRICE ONE PENNY.]

## TELUGU NATIVE CHRISTIAN CONFERENCE.

**T**HE first of what may prove to be important church assemblies in the Telugu Mission, South India, was recently held near the village of Kottapalle, in the Cuddapah district. Before appending a translation of the Conference report a few words are needed to help readers to understand the subjects discussed.

There are Sudra people among our converts in the Cuddapah and Gooty fields, and they are generally well-to-do farmers. But the bulk of the members of our churches belong to one of the two divisions of non-caste people. They are nearly all very poor, their employment being chiefly weaving coarse cloth and coolie labour in the fields. Some cultivate small patches of land, the produce of which helps them to eke out a subsistence.

(1) These people, like others in their position, have been accustomed to drink the fermented juice of the toddy palm. This is not a practice introduced by English people nor by Christianity, but has existed among them from past times. As an evil to be dreaded in the future as well as in the present, it was necessary that a Christian sentiment and church regulation should be formed regarding it. The following translation of a resolution of the Christian elders as to their future action should be read with much satisfaction :—

“Seeing that by the drinking of intoxicating liquors great evils result to this country and to the Christian congregations

of this country, all Christians should give up this bad habit, and should try to persuade others not to practise it. Most especially should the elders of the congregations, in the respective villages where they have authority, try their very utmost to stop entirely this evil custom.

“In accordance with this resolution the elders of the villages written below have signed this agreement :—‘We, the elders of Christian congregations gathered together in conference near the village of Kottapalle on March 9th, 1893, considering the evils caused by arrack, toddy, bhang, and other sense-destroying articles, have resolved on, and signed the following promise :—“That we agree from henceforth, as well as we are able, both at feasts and caste meetings, to fight against the dispensing of arrack and toddy and the practice of gambling, and to put a stop to all other wicked customs. Also, we give our word that, if any under our jurisdiction transgress this law we are responsible for investigating this matter and for dealing with them.”’”

Seventy-eight elders from thirty-nine villages signed this agreement.

(2) In the Cuddapah district each family of our Christian adherents has been expected to contribute a farthing a week, or 1s. 1d. per annum, to the Mission funds, which money has been used for the repairs of their own churches and school-houses. They often give larger contributions when any special building goes on in their immediate locality. Hitherto the teachers and the missionaries have had to take all the worry of gathering this assessment. The Conference, however, sought to place the responsibility of collecting these contributions more on the elders of the people, and reaffirmed the duty of all Christian people as to the grace of giving.



(3) It needs to be understood that the non-caste converts of our Mission, the Malas, low as they are, have yet others below them. Their co-out-caste brethren, the Madigas, with whom they do not eat, marry, nor associate, are reckoned their inferiors. As much caste pride, envy, and prejudice exist between these two out-caste divisions of Hindus as between any of the higher castes. It has yet been impossible wherever one of these divisions has become Christian to gather in the other. In some missions the Malas have joined the church; in others the Madigas, never both together. It will be extremely difficult to break down the barriers between these two, and get them to associate as brethren. The resolution was as follows:—

“Whilst in some other districts many Madigas have embraced the Christian religion, in our Cuddapah Mission district they have nearly altogether held back and remained in heathenism. We are sure that if the Christians of our Mission were to make suitable efforts and persuade such people, they would become desirous of entering the true way. We should all, therefore, take an interest in the Madigas among our villages, influence them in various ways, and if possible bring them into the Christian religion.”

(4) The last subject discussed was the proposed hospital which Dr. T. V. Campbell must have for his work at Jammalamudugu. Our Society will only give a small amount of help. It needed, therefore, to be arranged that subscriptions should be solicited from everyone, Christian and heathen, in all the villages around.

G. H. MACFARLANE.

## PROCEEDINGS OF THE BOARD.

*Board Meeting, June 27th, 1893.*—Mr. R. F. HORTON, M.A., in the chair. Number of Directors present, 83.

Upon their introduction by the Foreign Secretary, a cordial welcome was accorded to the Rev. Jonathan and Mrs. Lees (Tientsin), Rev. W. Owen (Wuchang), Rev. S. E. Meech (Peking), Miss Pearson (Peking), Rev. A. E. Claxton (Samoa), and Captain Turpie (of the *John Williams*) and Mrs. Turpie.

The Rev. T. Brockway was appointed to the charge of the district of Imanandriana, Betsileo country, Madagascar, and the Board expressed to Mr. Brockway their grateful sense of the conspicuous example set by him of consecration and self-sacrifice in offering to undertake this new and arduous work at a time of life when he might fairly be entitled to seek for some easier post of service.

The following appointments were made:—Miss E. L. Hargreave and Miss Alice Young, to Phalappe, Bechuanaland, South Africa; Mr. D. D. Green, of Brecon College, to succeed the Rev. G. A. Harris on the Island of Mangaia, Hervey Group, South Pacific.

The Board agreed to the Rev. S. M. Creagh's proposal to pro-

ceed to Marcé with the view of undertaking the revision of the entire Marcé Bible.

*Board Meeting, July 11th, 1893.*—A. HUBBARD, Esq., J.P., in the chair. Number of Directors present, 70.

The Foreign Secretary introduced the Rev. T. and Mrs. Brockway, who were leaving for Madagascar to supply the place of the Rev. R. Roberts. The Chairman wished them farewell and God-speed in the name of the Board, and the Rev. R. Bruce, D.D., commended them to God in prayer.

The Hannah Phipps Tyler prizes were presented to the following pupils at the Sevenoaks School for Missionaries' Daughters who stood highest in the Cambridge Local and College of Preceptors' Examinations:—Form 6, Alice D. Sibrec and Amy H. Taylor; Form 5, Marian J. Emlyn and Nellie M. Pearse; Form 4, Mabel Bulloch; Form 3, A. Daisy Bate. The Mark Clark prizes were handed to the following pupils at the Blackheath School for Missionaries' Sons:—Class 1, Sidney Robert Ellis, Edward Hewett Williams, and (*proxime accessit*) Harold Charles Mamlock; Class 2, Henry Wherry Pike and Arnold Bagehot Wills; Class 3, Edward Thomas, William Staniforth Houlder, and (*proxime accessit*) Edward Rowlands. The Chairman addressed some earnest words to the scholars, and they were commended to God in prayer by the Rev. W. H. Hurwood.

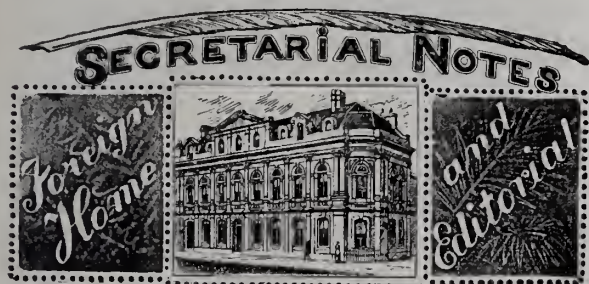
Offers of service were accepted from Mr. L. J. Thacker, of Western College, son of Mr. Henry Thacker, of the Congregational Memorial Hall, London; Miss K. E. Ellis, of Northampton (subject to her passing the usual examination); and Miss C. M. Kerr, daughter of the Rev. J. Kerr, LL.D., of Glasgow, who has been a missionary in China for several years, and who will be taking charge of Miss Winterbotham's work at Tientsin during the time that lady is absent on furlough.

The following appointments were made:—Mr. R. Jenkins and Mr. J. B. Grant, as lay evangelists, to Chi Chou, North China; Miss Mary Mines to Canton; Miss A. M. Horne to Amoy; Mr. R. C. Porter to Salem; Mr. H. Hewett, as a lay evangelist, to the new station to be formed at Vakkam, Travancore; Miss A. T. Simmons and Miss Ida Darnton to a new centre in the Cuddapah district, South India, yet to be fixed upon.

The return of Miss Pearson to England under medical certificate was approved, and the Directors also sanctioned the return of Miss Winterbotham to this country on furlough during the present year.

The Foreign Secretary reported that a contract had been entered into, on behalf of the Society, with Messrs. Robert Napier & Sons, of Glasgow, for the construction of the proposed steamer for the South Sea Mission, as designed by Mr. Gilbert S. Goodwin, and was to be delivered not later than December 15th next, for £17,000. The following resolution was adopted:—“That, in view of the Centenary of the Society, in 1895, the appeal for the New Year's Offering for this year and next be made special. That the young people be invited to raise by this means, as their contribution towards the celebration of the Centenary, the sum required for the construction of the new steamship *John Williams*, in addition to their ordinary contributions for the maintenance of the mission vessels. That, in addition to the share certificate which is to be issued to those

who collect more than 2s. 6d. for the new steamer, and the chromo-lithograph which is to be given to those who raise £10 or upwards, the usual reward book be given to those who collect or contribute 5s. or upwards for the New Year's Offering."



#### FROM THE HOME SECRETARY.

MANY contrasts may be drawn between the Home and Foreign Offices, but none is more striking than the following :—

The Home Office is concerned with the raising of money, the Foreign Office with its spending.

I can certainly give the Foreign Office a good character in this particular; it always lives up to its privileges and seems to be extending its reputation. It sends us warrants, and authorities, and demands for money without any inquiry as to our means, and never makes the kindly suggestion that we may pay when it suits our convenience. I am not complaining, for I think the Foreign Office is only doing its duty. I dare not plead the poverty of my office, or in any way attempt to check the rate of progress; the very last thing I would do is to apply the brake to the Forward Movement; I would rather add to our present pace, for we are entrusted with a solemn commission, and the King's business requires haste.

The Foreign Office cannot stop its payments for a few months till the money comes in from the constituencies, it must supply our workers abroad, so the Home Office has to borrow on loan from the bank. I can assure our friends we obey this compulsion very reluctantly, and, unfortunately, it comes very frequently upon us now. We started the new year £5,000 short, and have already since then borrowed a considerable sum. There is every prospect of our going on in this course, because we cannot expect much money in during the next few months.

THE work abroad grows and will grow still more, and our constituency is being tested. Can it rise; will it rise to the great work for God to which the Society is calling it? My own belief is that it can and will, and, in support of this belief, I should refer to the most encouraging progress that has been made in our Watchers' Band. It is in the constant and earnest prayer that is fostered by our Watchers' Band that our hope lies.

I AM glad to report that a growing number of auxiliaries send us quarterly payments instead of yearly ones. Many

schools open their boxes every three months and remit to us what they contain. If only all our helpers would do the same and promptly forward contributions, we might very considerably reduce the large sum (£600 at least) which we now pay as interest on our loans.

THE fifty pound note is gradually being liberated. Another like sum has been sent to me, making in all £102 towards the £250; £148 is still needed. I shall be glad to receive special extra gifts of any amount towards this object.

A. N. JOHNSON.

#### "THE MOTHER CHURCH" IN HANKOW.

IN England one often hears of "the mother church" of a large town or of a diocese. The accompanying picture, from a photograph taken by B. J. Watkins, Esq., engineer of H.M.S. *Porpoise*, represents the Kia Kiai (or "Double



KIA KIAI CHAPEL, HANKOW.

Street") Chapel of the London Missionary Society in Hankow, which is our mother church here. Some of our friends, who are accustomed to fine Gothic buildings in England, may think that our mother is not very good-looking; but, never-



theless, she is very dear to us. Round this building many sacred and precious associations cluster, and this has been the spiritual birthplace of many Chinese Christians.

The following short account of the Kia Kiai Chapel will be of interest to friends of the Hankow Mission. After the arrival of Dr. John and Mr. Wilson in Hankow, in 1861, it was decided to build a chapel for daily preaching in the very centre of this busy town as soon as a suitable site could be found. For some time the preaching had to be carried on in a hired house where the missionaries were living, but at last a piece of ground was purchased, and on the 19th July, 1864, the Kia Kiai Chapel was opened, and thenceforth regular daily preaching to the heathen was carried on in it. In 1885 the chapel became unsafe, and had to be pulled down and rebuilt. We took this opportunity to enlarge it a little. The entire cost of the rebuilding and enlargement was about £140. On the 23rd August it was re-opened. It will now hold about 180 people.

It is difficult to form anything like an exact estimate of the number of people who listen to the Gospel in this chapel every week, but one may safely say that quite as many listen here as in some of our larger town churches in England. The preaching is carried on for about twenty hours in each week, and during that time the congregation is constantly changing. Some persons will drop in to sit for ten minutes; others will stay for an hour or even for two hours. One of the most interesting features of this preaching work is that missionaries labouring in distant parts of this great empire often meet with Chinamen who say they first heard the Gospel in the Kia Kiai Chapel at Hankow. This is not wonderful when we consider what a central place Hankow is, and how many thousands of people come here every year from all parts of China to do business. It is impossible to be thankful enough for the opportunities which this place gives us for making known to our fellow-men the unsearchable riches of Christ.

Since the Kia Kiai was built, other chapels have been built in connection with our own Mission and with other missions, but none of them can ever quite hold the same place in our affections as this one does.

The Chinese preacher, Mr. Wei, who is seen in the picture, is a very earnest and good man, as well as a diligent student of Scripture. He was formerly a tinsmith, but, being a man of considerable intelligence he was asked several years ago to take charge of the Kia Kiai, and in this sphere he has given great satisfaction. He is one of a band of native workers for whom any mission may well be thankful.

A. F.

### MONTHLY PRAYER MEETING.

THE first Monday in August being a Bank Holiday, the usual prayer-meeting will be omitted this month.



ON the Nilghiris, or Blue Mountains, in South India, among the Badagas, the Basel Missionary Society has been labouring for some years, and with some degree of success. At Tuneri, quite recently, a young man was baptized and received the name of Paul. His parents are intelligent people, and did not scold and rage as the Badagas generally do when someone accepts Christ. They wept hot tears in quiet for their first-born. After his baptism Paul visited his village. Men and women alike scorned and reviled him; but his mother—the father was away from home—boldly took her stand by her son, and said to the mockers: “He is still my son; yes, look at him, he is *still* my son.” The men of the village then tried to induce him to recant, and promised to get him reinstated in his caste, but Paul was firm and said: “If I deny my Lord, I shall have misery here and misery there; here my life will be lost and there also,” pointing to heaven. Another convert was baptized at the same time as Paul. These, says the missionary, are the beginnings of Christianity in Todanar.

FROM the *Journal des Missions Évangéliques* we learn that the S.P.G. Mission in Basutoland is gradually seeking to counterwork the efforts of the French Protestant missionaries. Thus, near Kalo, a French station, the Anglicans have established a school at Sekabu. The first teacher, an old officer, died of *delirium tremens*. His successor has tried to show that the two churches cannot live in peace one with the other. In fact, in a catechism published by the Mission, the editors have had the effrontery to paraphrase the First Commandment thus:—“Thou shalt not go to the French church. It is a sin”!

MASHONALAND.—The Jesuits, to whom the Apostolic Prefecture of the Upper Zambesi was committed in 1877, think the time has come to occupy Mashonaland, where the Protestant societies are putting forth all their efforts to win the natives to heresy. They have secured a farm of 12,000 acres to the east of Fort Salisbury, and their Superior, Rev. P. Kerr, has just installed a troupe of missionaries there, newly arrived from Europe.

IMPORTANT CONFERENCE ON MISSIONS.—The so-called Continental Missionary Conference met in Ascension week, in the city of the old mediæval missionary, Ansgar,—Bremen. These conferences are held every three or four years, and, hitherto, always in Bremen, and are attended solely by missionary experts. The twenty-eight brethren who met this year represented fourteen German, two Dutch, and one Danish missionary societies. For three whole days the discussions went on, and, as only nine papers or reports were presented, ample opportunity



was given for the examination of each; and, judging from the account given in the *Evangelisches Missions-Magazin*, the discussion was free and ample. It was a model of a debate, which it would be well if missionary and other conferences nearer home would imitate. We cannot pretend to give even a brief report of the proceedings of each day. As the third day was the festival of the Ascension no conference took place, but in the evening the great Liebfrauenkirche was filled to overflowing by an audience of Bremen-folk and others, who, for two hours, listened to six of the chief men of the Conference as they defended, and advocated, mission work. The first subject discussed by the Conference was: "The position to be taken in relation to Romish missions, especially in the German protected territories." Inspector Oehler, of the Basel Missionary Society, introduced the subject, and asked: "Does Catholicism work for or against Christ, or are we to regard its propaganda in the same light as we view that of Islam?" He concluded that, as Christ is the only Mediator, there must be no division of territory with the Romish Church. (Would they agree to it?) Pastor V. Bodelschwingh, of Bielefeld, thought that Romanism was an auxiliary power established of God, but the general opinion was, that it is a means of discipline allowed of God for the trial of true believers. It was agreed that efforts should be made to correct the utterly false reports respecting Protestant missions published in Romish journals.

There was an interesting debate on the quality of the converts from heathenism. Of the Indian Christians it was said they lack backbone and independence. They lean too much on the missionary, whom they call the "mother-father." And this is strange, as many have had a hard fight to take their stand as Christians. But "it is a question, after all, whether the standing of the mission churches is on the average lower than that of our home churches, which leaves much to be desired." Missionary Handmann thought the converts from heathenism worthy of confidence, and the bestowment of it would tend to strengthen their character. They (Leipzig Mission) had ventured to ordain a Pariah. When he went out to preach he had been beaten and threatened with death if he returned, but he had joyfully declared that would not hinder him.

The advice was given to young missionaries not to form too quickly an opinion about the spiritual condition of the native churches, but to wait till they had had some considerable experience amongst them.

"The Missionary and Weapons of War;" "Ladies Associations for promoting Female Education in the East;" "Missionary Statistics;" "Missions as represented in the Daily Press;" "The Official and Financial Relations of Native to European Missionaries" (some societies, it appears, will not accept the idea of a native missionary—only teachers, catechists, evangelists, and pastors); and "Temperance Societies in Connection with Missions." This list of subjects will show that the Conference was a thoroughly practical one, and that it is likely to be helpful at least to the directors of the missionary societies assembled at it.

THE Breklum (Schleswig-Holstein) Missionary Society's field of operations in India is divided into two districts. The first is in the northern part of Telugu land, and includes the stations of Salur and Parvatipur; and the second is in the prin-

cipality of Dschupur, among a population speaking the Oriya language. Four years since there were scarcely ten converts, and now at the six stations there were in April, 1892, as many as 124. The station of Parvatipur belonged up to 1889 to the London Missionary Society; but in that year was handed over to the Breklum Mission. No church had been formed there by the London Missionary Society; but the work of the faithful catechist during eight former years had not been in vain. The Gospel was generally known, and in some souls a desire and love for the Word of God had been awakened. The fruits of Philip's labour were seen when, in 1890, sixteen persons were baptized, nine of them adults, and on January 1st, 1892, the church numbered thirty-five persons.

THE Rhenish Missionary Society's annual meeting was held as usual in the Mission-house at Barmen on April 26th. The report states that in Sumatra more converts from heathenism and Mohammedanism were admitted in 1892 than in any previous year—namely, more than 3,000. In three villages the chiefs were baptized. Formerly the Mission was restricted to work among the heathen, but now at each of the eighteen stations Islamism has come to the front, and is the chief foe with which it has to contend. In some places, as in the Batangtoru Valley, the population are dividing themselves into Christians and Mohammedans; in others, as on the Toba Lake, and at Silinduny, Islam has to be contended against; and again, in others, many souls are coming to us from Mohammedanism. God be praised! Everywhere the progress is cheering. The co-operation, for the first time last year, of three lady missionaries, has been very helpful, especially among the women. The printing of the New Testament in the Batta language has been begun at the cost of the British and Foreign Bible Society.

Good tidings have come from the Island of Nias. In a district on the West Coast which, until lately, was closed against the missionaries, the first station, Fadoro, has been formed. The missionaries suffered greatly from fever, but God soon blessed their imperfect proclamation of His Word. Already two villages have thrown away their idols, and fifty-five persons have been inscribed for baptism. Three additional missionaries have been appointed for this district, and it is hoped they will soon be able to form stations. On the East Coast also, all around our four old stations, progress is reported. One of these stations was established only two years since, and already one hundred and eighty-eight persons have been baptized, and over one hundred more are receiving instruction with a view to the rite. At the other three stations and from surrounding villages numbers are asking to be baptized.

[The instruction given by all the German societies, previous to the performance of the rite of baptism, is far more thorough and protracted than that imparted by some of the English and American missionaries.]

The mission work in New Guinea is the cross of the Society One after another of the workers sickens or dies. Still the work is being carried forward. The confidence of the Papuans is being gained at the two stations on the mainland, and some few are beginning to ask what is needful. The projected establishment of a sanatorium will, it is hoped, be of great service to the missionaries.

## SETTLEMENT AT ANANTAPUR, SOUTH INDIA.

### "A GREAT AND MYSTERIOUS NOVELTY."

**B**ETWEEN Gooty, on the north, and Bangalore, on the south, is a stretch of country some 160 miles long, and midway between the coasts, which, though acknowledged as the field of the London Mission, could only be visited quite occasionally, in consequence of the vastness of the field and the fewness of the labourers.

So that it has long been felt necessary to fix additional European missionaries at various points on this long line; and for this purpose, Anantapur, thirty miles south of Gooty, has been taken up as a headquarters on this side, while the workers of Bangalore have come northwards, and established themselves at Chik Ballapur. Consequently, the workers of these two places, from their adjoining districts, may occasionally join hands.



Anantapur presents similar surroundings to those of the majority of towns in Central Southern India. Stretching many miles on the west and south is a scorching plain, barren for the greater part of the year, and relieved only by the avenues of wild fig and margosa, which are found in parts of the main roads. On the north and east are low ranges of treeless hills, and at the foot of these a large tank, which, during the two rainy seasons, gathers water, which is gradually used up during the remainder of the year, chiefly in flooding the rice-fields. Around this tank, and immediately under its bank or bund, the town clusters. Should the bund at any time burst, very few of the people would, I fear, escape drowning if the tank were full.

The houses are as thickly packed together as possible, and, with few exceptions, are mud buildings of one floor, so that the bedroom is generally the roof. Strangely enough the few main streets are called by English names, which have been taken from leading officials who have resided here.

There are now some eight or ten of these, besides a hundred native officials; so that, if one excludes a good number of farmers and native merchants interested in the large weekly market, the remaining part of the population will be, more or less, dependent on Government service.

The people, Hindu and Mohammedan, include almost every shade of religious belief, from the devotee who will daily lie with his forehead touching the ground before some dirty idol, to the man who, after some education and the giving up of idol worship, still believes in God, but will not honestly ask how he can truly know Him.

In January last we were fortunate enough to purchase a building used until then as a police-station. This, after some alterations, makes a very comfortable mission-house, with one good room large enough at present for our chapel, and an adjoining building excellent as a school room. It is situated on the outskirts of the town, just far enough to



escape much of its noise, filth, and frequent malaria, yet near enough to be in constant touch with it, to know its people, learn its wants, and feel its sadness, sin, and degradation.

On arrival, I found the only catechist I had here so suffering from consumption that he was helpless. There was nothing, therefore, but to face the work alone for a time, which I did in the prayerful hope that additional help would come.

Fortunately, I readily got a crowd; for the bicycle on which I rode was so great and mysterious a novelty that I could never dismount without people gathering. This was my opportunity. As the vehicle was presented to me by my own Christian friends and countrymen for the special purpose of proclaiming the revelation of God in Christ Jesus, it has continually afforded me a "good fat text," besides being a companion when I had no other. Now I have thankfully to say that within two months two other workers have



joined us, and we are expecting a third, so that our prayers are more than answered.

For purposes of visitation, and as preaching centres, we have divided the little town into six parts, thus hoping to touch all; while visits to the adjacent villages, and instruction classes for the catechists, make every day more than full with its appointed duties.

The delightfulness of the work, amid all difficulties, can only be realised by one living in it. Never does one stay to speak without some attentive, often awe-struck, hearers; while now and then we rejoice to meet with one whom the Spirit Himself has so far prepared as to cause him to ask, "What shall I do to be saved?" True, there may be one or two in most gatherings—the Brahmin priests in particular—whose vested interest in present superstition causes them to oppose the truth. But they are as nothing to the mass who listen with wondering approval, and sometimes with real joy. Yet they are bound hand and foot by thousands of years of caste prejudice, to break which God alone can give them the courage. For this we wait and pray. Among the native officials especially is this courage necessary. Many of them are graduates of Madras University, and have had Christian teaching either at the Christian College, Madras, or the Wardlaw College, Bellary. By reason of their education they have loosed their old moorings, but, sad to say, are largely content with a lifeless theism. However, at the

open a book depôt, where I may meet with not a few who have not the courage to come to my house.

Of the work in the district I can at present say very little



MISSION BUNGALOW.

though its delights I have tasted. The villagers are even more receptive than the townspeople, though their ignorance is painful.

On my last journey, when asking a man whether he had heard of Jesus Christ, I got the reply: "How should we know? We are only cattle." That is all the joy they get from Hinduism.

I would finish with a word of grateful thanks to Mrs. Craven, Bradford, for Bible pictures and a box of dolls and sewing material; and also to Mrs. Stanley Rogers' Bible-class, for the support of my Bible-woman.

WM. HINKLEY.



THE MISSION STAFF.

request of some of them, I have promised to address them under the dignified title of a series of lectures. They have a comfortable little reading-room, but with very little to read.

My own books are at their disposal, though the gift of some good religious literature would be a great boon. Here I am allowed to place Christian newspapers, and am thanked for so doing; but, as political and religious conversations are not allowed by their rules, I am seeking a house in which to

## TRANSFORMING POWER.

DR. ARTHUR FELLOES, of Neyoor, reports that the number of patients attending the hospital has increased considerably of late—about 3,300 during the five months ending May 31st, as compared with 4,600 for the whole of last year. "Lately we have had an old religious mendicant in the wards, suffering from fever, with extreme emaciation. He came in a most degraded man, accustomed to carrying on unclean practices in connection with his superstitions. Now he is a wonderful testimony to the transforming power of the love of Christ. His former evidences of holiness, in the shape of nearly two pounds of densely-matted, filthy hair, and a necklace of peculiar beads, are gone, and in his heart a still more marked change has occurred. After he has received a little more instruction, I think of sending him back to his old village to preach the Gospel of Christ to those whom formerly he deluded with his superstitions and charms."

## WELSH MISSIONARIES.

### THE PERSECUTION IN MADAGASCAR.

#### IV.

THIS sketch of the Welshmen who were the early missionaries of Madagascar would be incomplete without an account of the persecution as far as it affected them. The reader will, however, understand that what is said here is taken from Welsh sources, the first part from the Welsh pamphlet on "The Persecution in Madagascar," by Rev. D. Johns; and the second part from the "History of Madagascar," written in Welsh by Rev. D. Griffiths.

Soon after the Queen had denounced the Christian religion by public proclamation, an order was issued that all books received by the natives from the European teachers must be handed over to the Government. This was a cruel demand, and heaped sorrow on sorrow upon the native Christians. They had already been prohibited from learning from their beloved teachers the word of truth, and now they were compelled to part with their Bibles, the most precious of all their treasures. Many of them ingeniously contrived to conceal them, and almost all of them retained a hymn-book, pamphlet, or catechism. It was found at this time that Christian literature had been distributed as far distant as three hundred miles from the capital.

In spite of all, threats, and in the midst of the greatest perils, the Christian community was increasing in numbers, as well as in grace. The ordinance of the Lord's Supper had been prohibited by the Queen, yet it was often observed in secret. Even at this time many were baptized on their profession of faith in the Lord Jesus Christ. The native Christians were more earnest than ever in their desire to read and understand the Holy Scriptures. The missionaries ventured to give copies of the Bible to many. One aged Christian travelled from his home one hundred miles away in order to receive a copy of the Bible. When the persecuted Christians gathered together in secret for worship they did not dare to raise their voices in songs of praise from fear of being overheard by their enemies. In order to overcome this difficulty, some of them learned to play the Christian tunes on a certain kind of native harp. They were also much comforted at this time by Mr. Johns' translation into the native language of Bunyan's "Pilgrim's Progress." In the wonderful imagery of this dream they found apt and truthful descriptions of their own condition, and inspiration and encouragement to loyalty in the hope, like Christian, of enjoying the beauties of Beulah Land, and ere long the glories of the Eternal City. Eight copies of Mr. Johns' translation made by the natives were left on the island. "One of the manuscript copies, into which Mr. Johns had put the plates he had taken out of his printed copy, fell into the hands of the Government, on the apprehension of one of the Christians. Some of the officers read parts of it, but found it *remarkably mysterious*." One copy was sent to

England to Mr. Freeman, who succeeded, by the aid of the Religious Tract Society and friends of the Mission, in publishing one thousand copies, which were sent to the persecuted Christians in Madagascar.

In July, 1836, Mr. Johns, the last of the missionaries, accompanied by Mr. Baker, the printer, left Madagascar, and reached the Mauritius in September. Before their departure they buried in the earth seventy Bibles and a large number of Testaments, hymn-books, tracts, and other kinds of Christian literature.

Just as they were leaving the island the persecution broke out afresh. It was in this persecution that the first Christian suffered martyrdom—a young woman by name Rasalama. Several of the Christians had been arrested, and eleven of them had been placed under the care of a high officer named Rainiharo. Among these was Rasalama. During the night she was overheard saying, among other things, that as the officer entered her house to arrest her she was not in the least terrified, but rejoiced because she was considered worthy to suffer for the name of Jesus. It was ordered that she should be executed the next morning. On being led out to the place of execution, she testified to the joy which filled her heart at having received the knowledge of the truth, and sang, in her sweet and tremulous voice, the hymns which she had been taught by the missionaries. When passing Mr. Griffiths' chapel, where she had been baptized, she said: "There I heard the words of my Saviour." Having reached the place of execution, she asked for permission to kneel and pray. This was granted her. Then she knelt on the earth and in prayer committed her soul to the care of her Saviour, and, in the very act of doing this, she was speared to death. Thus nobly and gloriously perished the first Malagasy martyr in the cause of Christ. There was only one Christian present, who was himself afterwards honoured with the martyr's crown. He was deeply moved by the scene, and said: "If I could die as peaceful and joyful as that, I would not be unwilling to lay down my life for Jesus." Rasalama's death was consistent with her name, for it was derived from the Hebrew word, "Salama," which means "peace." In her last hour she experienced the fulfilment by the Saviour of the promise: "In me ye shall have peace." The picture of the "Martyrdom of Rasalama" is on the frontispiece of the "Narrative of the Persecution," published in 1840 in English by Messrs. Freeman and Johns. The same picture is on the front page of the paper cover of the Welsh pamphlet written by Mr. Johns, and already mentioned. "The vignette exhibits the harsh and revolting circumstances and manner of the martyrdom of Rasalama. She is kneeling and just about to receive the first spear; others are being raised ready to repeat the blow. A young man stands on the right in the foreground with his left hand placed on his mouth, while mournfully gazing on the cruel scene, and is intended to represent Rafaralahy, the second martyr of Madagascar. The dogs are waiting to devour



their victim." "He who enrolled with honour the name of Antipas as his 'faithful martyr' at Pergamos has, in His Providence, now enrolled the name of 'Rasalama' as the proto-martyr of Madagascar, and long will that name continue embalmed with fragrancy in the memory of those who love the Saviour's cause."

A large number of the Christians suffered much at this time, and among them a lady of high position named Rafaravavy. After having been imprisoned, threatened with death, and sold into slavery, she, together with other Christians that had also been made slaves, among whom were Joseph, and David and his wife, determined to escape for their lives. A few incidents selected out of the history of this flight will give the reader some idea of the sufferings of this brave company, and also of the manner in which the loyal Christians of Madagascar were hunted from place to place as if they were wild beasts. Rafaravavy and her friend Sarah remained for some time with certain Christian friends of the former, in a neighbourhood distant about fifty miles from the capital. They slept in the house at night, and hid themselves during the day in a rocky place in the neighbouring mountain. They were often wet to the skin from morning to night, and sometimes in want of food. Their hiding-place was found out, and the news sent to the capital. Soldiers were consequently sent down to capture them. One very cold morning the two fugitives decided to undergo the risk of staying in the house. Sarah, bearing a great noise made by the crows outside, went out in order to drive them away, but was terrified at seeing two armed soldiers marching up to the house. She quietly returned within, and having pushed her friend Rafaravavy under a bed, hid herself with a mat. The two soldiers entered, and remained there for more than an hour. They had been sent by the Queen for the special purpose of capturing Rafaravavy. She heard every word spoken by them, but succeeded in calming her terror with the promises of the Bible. By means of a ruse the soldiers were enticed outside, and Rafaravavy escaped.

After this they were driven from one place to another for many days. At last they found another friend, who concealed them for a night and a day near the house in a high hole, covered with thorns and grass. On the morrow they escaped to a neighbouring forest, where they remained for several days and nights. Sometimes they slept between boulders on the river's bank, at other times on the mountain, and occasionally on the graves, on which the grass grew to a great height.

Soon after this, as they were making their way from one place to another, they saw some soldiers in the distance coming to meet them. Rafaravavy was too feeble and weary to accompany Sarah and a friend who had recently joined them as they turned out of the way of the armed men. She, therefore, threw herself into a ditch on the roadside, where she was concealed by the long grass until the soldiers

had passed. She had to call for the assistance of her friends to drag her up from the mud. Her only cause of grief was that her Bible had been soiled, which she had carefully concealed on her back beneath her garments.

At this time some of the persecuted Malagasy reached the port of Tamatave, where they made arrangements with Rev. D. Johns, who had come over from the Mauritius, for the escape of themselves and others to that island. Mr. Johns, after arranging for their safety on their arrival at Tamatave, returned to the Mauritius, where he arranged to pay the captain of a certain ship £80 for taking them over. This money he collected from the Christians of that island.

Rafaravavy and Sarah had by this time succeeded in returning to the capital, in order that they might rejoin their former fellow-fugitives, from whom they had been separated, and also arrange once more for their united flight to Tamatave. Five of them fled together—Rafaravavy, Sarah, David, Simeon, and Joseph. After many perils and much suffering they succeeded in reaching Tamatave together. Their last danger was at the port; but all ended well. They were dressed in sailors' clothes. A friend entertained the soldiers and watchmen with amusing tales, while the fugitives were being taken on board the ship. The next morning they sailed for the Mauritius. When they were some distance out at sea, they said to one another: "Let us now, like Abraham's servant, bless the Lord, for He has prospered our journey and granted us our request." Then they sang together: "Blessed be the God and Father of our Lord Jesus Christ, who has not left us to perish by the hand of the enemy. Our souls are escaped like a bird from the snare of the fowler."

They reached Port Louis, Mauritius, on Sunday, October 14th, 1838, and were received with great rejoicing by many Christian friends, and especially by their old friend and teacher, Rev. D. Johns.

Six of the refugees, accompanied by Mr. Johns, reached England at the end of May, 1839. After having been presented to the Directors of the Society, a public meeting was held in Exeter Hall for the purpose of introducing them to the Christian community. "It was a meeting of deep and solemn interest. In the refugees the friends of missions present beheld some of the fruits of their labours, the triumphs of the Gospel, and the power of principle. The recital of the sufferings they had endured, and the steadfastness they had displayed, awakened the recollection of the days of primitive Christianity, and of the struggles of the noble army of martyrs in our own land." Rafaravavy and Sarah were placed under the immediate care and superintendence of Mrs. Johns. One of the women belonging to the party of refugees died in London, and the five remaining left England, reaching the Mauritius in January, 1842.

Cardiff.

J. A. JENKINS.



### PERSONAL ITEMS.

CHINA.—In sending an account of the opening of the new chapel at Chung King, which we give elsewhere, the Rev. J. W. Wilson added the following postscript:—"One item of great expense connected with our building work in West China comes under the head of 'ironmongery.' The outlay would be greatly reduced if some kind friend in England could be induced to make a present of a supply of assorted screw-nails, window fasteners, brass hooks, door and cupboard locks, door bolts, and such things as are generally used in house-building. They are procured with difficulty from Shanghai, and only at great cost. Perhaps someone will make a note of this request and send us 'an offering.' I shall be most happy to send a fuller list of the articles we specially need to any friend who feels inclined to supply this lack."—The work at Ch'ao Yang, Mongolia, is going ahead. "The medical work," reports Mr. Parker, "is getting heavier every week. I saw seventy-two patients this morning (May 14th) and the usual number now rarely goes below fifty. We have now a regular hospital system (excepting in-patients). The short service before dispensing gives us a good opportunity of preaching the Gospel. The other day I had the head priest of the Western Temple kneeling beside me in prayer. For a week or more I have visited him at the temple to dress his hand, and I have been very surprised at the earnestness with which the young priest and one of the temple servants have been asking about the doctrine. They have been regularly to the services of late, and they invite me to make my visit to the temple early in the day, so that I may have a chance of talking to them. Since writing last I have baptized three children of one of the Christians, three young men, and a woman. In the inquirers' class six are from eighteen to thirty years of age; the seventh is an old man of sixty-six. One of the catechumens is a Mohammedan. Often and often the Christians in their prayers beseech God to remember the precious seed sown by dear Gilmour in the hearts of the thousands who heard him daily preach in the market-place, and they pray that the Spirit's quickening grace may be given to such seed; so, I believe that if we are only faithful, there is a rich harvest to be gathered in."

INDIA.—Several of our North Indian missionaries have been enjoying a brief rest among the beautiful and exhilarating surroundings of Darjeeling. Referring to the successful work of the Church of Scotland Mission there, the Rev. A. Parker, of Benares, remarks:—"How exhilarating it is to get into a region of hope and harvest, after years of weary waiting in a fruitless field. I have been struck by the reflex influence of a fruitful field. The energy and go, the bright, clear faith, and the fearless attempting of problems are, I am convinced, due, under God, to the hearty returns (in a great measure) of harvest which

reward the unstinted sowings. This result is seen as much, or even more, in the native workers as in the European missionaries. When will such days come to Benares? Often we say: 'Will they ever come? Can they ever come?' I do not know. I can only hope, and by hope we are saved. At any rate, you can imagine how much such happy and prosperous spiritual surroundings enhance the benefit we are likely to derive from our change."

MADAGASCAR.—The Rev. J. H. Haile left Antananarivo for England on May 15th.

SOUTH SEAS.—The native Christians on the Island of Lifu, Loyalty Islands, having decided to erect a monument to commemorate the introduction of the Gospel to the island just over fifty years ago, have commissioned the Rev. S. M. Creagh to procure for them an obelisk, which they propose to place over the grave of Fao, the first evangelist who landed on the island in the year 1842.



IN the Cowgate district of Edinburgh there lives a poor woman, whose interest in, and self-denying work for, foreign missions present an example that may stimulate many rich and poor to use their talents—many or few—for the Master.

During the Rev. John McNeill's visit to Edinburgh last December, Mrs. ——— heard him speak on the Parable of the Talents, and was impressed by the message that even the meanest of Christ's followers had a "talent" to use for Him. What was hers? While she pondered the matter, desiring to be guided aright, she read in a missionary publication that nicely-dressed dolls had been found of great use among the children in some mission-school, and it struck her that she might use her hands in making something of the kind. She resolved to make up a small box of goods, to be sent to Dr. Ashton, of Mirzapur, whose kindness to her family during his student days in Edinburgh she gratefully remembers. She set to work, and finally got together a boxful of goods, consisting of dolls, toys, scrap-books, and articles of clothing. Some of these were added by friends who became interested in the undertaking; but the greater part is the result of her own efforts, helped by her little girls.

The support of the household falls largely on her shoulders, because of her husband's intemperate habits, but she has never taken one penny from his earnings for the box; every farthing she has earned herself to enable her to get the materials required, and every stitch of the clothing



has been done by her hands—the sewing-machine was not her “talent.” On this double labour—of first earning the money and then making up the goods—she has set heart and mind for six months, oftentimes anxious lest it should be of no use after all; but one box has been filled and sent off, and she has started another. In addition to this, she sets by a sum of money weekly for the work abroad. Another poor woman followed her example, and, putting their monies together last month, they sent out ten shillings each to Dr. Ashton for his medical work. Those who know the lives and needs of the poor will realise the self-denial of these two women, who, be it remembered, have not allowed their families to suffer on account of their gifts. Were the members of our churches all as intent and thorough in using their talents for the Master, what a different state of things would prevail at home and on the field! If this simple story leads some who read or hear of it to greater self-denial, it will not have been told in vain.

A UNIQUE meeting and entertainment was held at Fore Street Chapel, Bridgwater, in connection with the missionary society of young people, “The Missionary Hundred.” By means of their pennies (contributed weekly), which they are taught to earn and give, and not to beg, they support two native preachers in the district of Hui-an, near to Amoy. There are 127 members, but twenty-seven of these go by the name of “Auxiliaries.” Mrs. Dukes is captain of the Band, Miss Kate Gibson and Mr. Leonard Dossou being captains of fifties. There are also captains of tens. So the work is distributed, and is done efficiently. A large number of the young people came together for the conversazione. At 6.30 there was an exhibition of cards received by them at Christmas, New Year, and other times. It was estimated there were rather more than 2,000 handsome, curious, and amusing cards arranged upon the tables. It certainly was an extraordinary collection. These are to be sent out to Rev. R. M. Ross, of Amoy, for distribution as he may see fit. Mr. Thorne, of Madagascar, who was present, testified to the value set upon pictures of this kind by old and young in the churches abroad. There were also to be seen photographs of Chinese mission stations and other curiosities. At 7.30 the company adjourned into the chapel, and after devotions, conducted by the pastor, speeches were delivered. A large map, made by the pastor, illustrated the work done in Amoy and the districts to the north and north-east. Mrs. Dukes then addressed the meeting on the work of the “Hundred,” and Mr. Thorne followed. Returning to the school-room, supper was provided at the uniform charge of one penny for every item supplied. Dr. Sharland Pope, the pastor's brother-in-law, who had just made a voyage to Singapore and Java, also spoke. It was generally felt that for interesting the young people in missions this plan was undoubtedly a good one.—*Bridgwater Independent*.

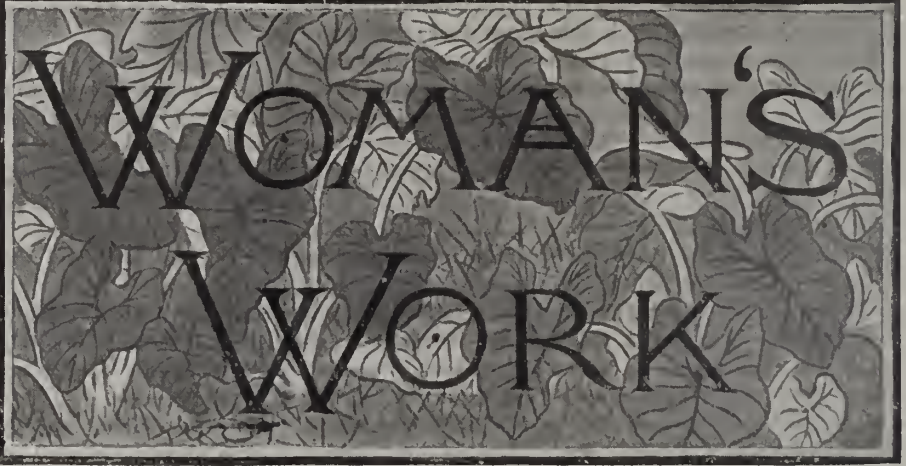
## A CHINESE FAREWELL TEA-MEETING.

A FEW weeks ago we had a tea and farewell meeting to say “Good-bye” to the Rev. S. E. and Mrs. Meech. A good many of our own West City Church members were present, and also some from the East City. It is only a rare occasion that brings together many of the members of both missions, owing to the long and disagreeable journey; but this was one of them. Mr. and Mrs. Meech formerly lived in the East City, and are well known and loved by all who were members of the church at that time. The meeting was held first, at which were exhibited the various presents made to Mr. and Mrs. Meech—the handsome jars given by the West City Church, and the scrolls with complimentary inscriptions given by the East City Church and the country church members. Mr. Bryant took the chair, and addresses were given by several of the Chinese, and then by Mr. Meech. Mr. Meech referred to the fact that, when this church was opened, the meetings were held in the dining-room of his house, and that there were six members. Now we have a pretty little church standing in the compound, and a membership of sixty. Slow as the work is by the way, it is by looking back from such milestones as these that we see a little of what is being accomplished. After the meeting was over came the tea. In China the meetings are always held at noon, it being the time about midway between the two daily meals of the Chinese. The word “tea-meeting” does not here mean just what it does with us at home, where it is made a time for pleasant social intercourse. Here everybody eats cakes and nuts and drinks tea with the greatest possible speed, allowing little time for conversation, and then, as soon as it is over, the tea-drinkers depart.

The day our friends left Peking to start on their homeward journey made us realise something of the hold they have on the people's hearts here. Early as was the hour for Chinese women to be away from their homes, a large number had gathered in the compound, and stood about with tearful eyes, and none of the usual chat and talk that is always heard when Chinese women meet together. A great many men were present too, most of them intending to cross the city to the East Gate (an hour and a half's journey) with Mr. and Mrs. Meech, this being a Chinese custom of paying respect to a departing friend. It was a curious procession that set out that morning, headed by Mrs. Meech and little Gladys in the queer, cumbersome-looking mule litter which was to convey them to T'ung Chow, the port on the river, whence the rest of the journey to Tientsin is made by houseboat.

Sometimes we almost wonder if the Chinese have any real love for their foreign teachers; but a scene like the one witnessed that morning impresses itself on one's mind and memory, and makes one realise that steadfast, kindly, patient work among them must and does bear fruit.

EDITH M. ALLARDYCE.



### PROGRESS IN BENARES.

ONE of the most hopeful features of the Society's work in the city of Benares is that carried on amongst the women and girls. Year by year, under the faithful and skilful management of Mrs. Hewlett, this branch of missionary operations has grown more and more important and full of promise. In April, 1892, Mrs. Hewlett, who was leaving for England, handed over her work to Mrs. Parker. Mrs. Hewlett's constancy and devotedness made her retirement from her post a serious loss, but Mrs. Parker, ably assisted by Miss Elloy and Miss Johannes, with a staff of five Christian school teachers, three Zenana teachers, three Bible-women, and nine non-Christian teachers, has kept every department of the work in full activity; indeed, it bids fair yet further to grow and develop. There are now four schools for girls, with 432 scholars in them; 153 scholars attend the Saturday Bible School; 202 zenanas were visited during the year, and in these 150 pupils are learning to read, while 780 others have the Bible regularly read to them.

Reporting on the school under her charge, Miss Elloy writes:—

"Work in my two schools has been steadily carried on during the past year, and each year I feel more and more encouraged in the work. In Bhadaini School the number has increased to 173. Among the younger children are many very interesting little ones, who every day become more intelligent and endear themselves to us. The whole school learn passages of Scripture by heart, and many of the children can repeat their verses very well. Jánki, the head teacher, is a thoroughly good and trustworthy woman, and her influence on the children is good. . . . I lost a dear pupil of mine last November. She had been suffering from fever for many months. During her last illness she frequently remarked that she would never recover, but that she had no fear of death. Her end was one of peaceful trust in Christ."

Miss Johannes reports favourably of her school, which now contains 153 children, with an average attendance of

120. A feature in the year's progress has been the introduction of benches. In previous years the children sat on mats. Sitting on mats is the custom even in respectable native families, and a departure from the common rule caused great delight among the little ones, who were quite proud to sit on forms. Miss Johannes says:—

"Some of the children who attend school have also to help their mothers in domestic duties at home. It is scarcely credible, but it is true that children of between three and four years of age, themselves babies, are obliged to look after the infants of the house. The pots and pans have to be cleaned, and, if the mothers are engaged in field work, this duty also falls to the little ones. Some of the small children in my school have to run home after school to cook the day's dinner. If so useful when they are infants, their value at home increases with increasing age, and here one great obstacle of our work comes in. As soon as a girl begins to make satisfactory progress she is frequently taken away from school and sent to her husband's home, there to learn from her mother-in-law the duties which will in future devolve upon her. We often meet in zenanas girls whom we have trained in our schools, and in such cases we always receive a hearty welcome. I may say that zenanas of this kind are much easier of access than ordinary houses, and we are always sure of being listened to with respect and even attention.

"Once a week I visit with Annie the zenanas of Bhagatpur. They are mostly Brahmans in this village, and should we be unfortunate enough to visit them on a holy day not much teaching can be done. In one of these zenanas is a woman I have taught for several years. A few weeks ago I found her in great distress, refusing to eat, and weeping very bitterly. On inquiry I found that her husband, who was always unkind to her, had left the house some time previously, and the poor wife had no clue to his whereabouts. I comforted her as best I could, and Annie and I told her to ask God to send her husband back. The following week I was surprised to find this woman happy and smiling. She said she had asked God to send her husband back, and He had heard her prayer. The very next day he had returned a better and a kinder man. This woman assures me that she is a firm believer in prayer and that she herself prays to God. I have hopes





MISS ELLOY. MRS. PARKER. MISS JOHANNES.  
WOMEN WORKERS OF THE BENARES MISSION.

*Handwritten signature*



that she will be strengthened from above to give up idolatry and declare her faith in the one true and living God, but His time must be waited for this happy event."

Besides work in the city, an increasing village work is being carried on by Mrs. Parker and her colleagues, the interest of which is deepening. She tells us that the Bible-women have worked faithfully, and that she herself has passed many happy hours amongst the villagers. The plan she adopts is to call together all the women, and then, asking them to sit down on the ground and listen, sing hymns to them, and explain the words that have been sung. Next, unrolling the large Scripture book, they tell once again the story of Christ's redeeming love, whilst the women listen with eager faces. "In this way," says Mrs. Parker, "we often gather together as many as fifty women, besides sometimes a number of men who feel it a privilege to listen also. The other day, when we were so preaching in a village near Mangari, one woman, with a bright, earnest face, said: 'Oh! tell us again who He was, and tell us slowly, for we forget so soon.' I wish my friends in England could have seen those ignorant women's faces as they tried for the first time to grasp the idea of a Saviour who could save *them*."



## A MISSIONARY TRIP IN HIAU-KAN AND YING-SHAN.

Hankow, March 28th, 1893.

DEAR MR. COUSINS,—A short account of my last missionary trip in the districts of Hiau-kan and Ying-shan may not be altogether devoid of interest to you. I left Hankow on the morning of February 21st, accompanied by Dr. Gillison, Mr. Massey, Mr. Ch'en, our senior evangelist, and Mr. T'ang, one of our deacons. Mr. Ch'en's name has been known to you for some years. He is our principal native assistant, and has for a long period rendered excellent service to the cause of Christ at this place.

### A FINE SPECIMEN OF A CHRISTIAN.

Mr. T'ang, though not so well known to you, is also a man of great worth. He is a fine specimen of a genuinely converted man. A better specimen of a Christian it would be difficult to find either in China or out of China. Even as a heathen, he was strictly moral and deeply religious. In his early days he made an attempt to enter the Buddhist priesthood, and would have succeeded had he been able to pay the entrance fee. A larger sum was asked than he could afford to pay, and it was this that saved him from taking the fatal step. He is now blessing God for the poverty which kept him from becoming a life-long follower of the Light of Asia. He resolved, however, to become a vegetarian, and thus do what appeared to him at the time to be the next best thing. Whilst a vegetarian, he began to attend the daily preaching at our chapels. At first he felt a strong dislike to our teaching. He was greatly offended when told that the

gods worshipped by the people were false, and that vegetarianism had no saving merit in it. But he kept coming, and gradually the truth as it is in Jesus found its way into his heart. Ere long his repugnance to the Gospel gave way, and he became an enthusiastic believer in Christ. He was baptized in May, 1877, and his life ever since has been a beautiful exemplification of the faith which he publicly professed on that occasion. Mr. T'ang's home is in the county, distant from the chapel at Hankow about five or six miles; but though the distance is considerable, he has been seldom absent, during these sixteen years, from the Sunday services. Sunday after Sunday, and in all kinds of weather has he been seen marching into Hankow, with his Bible and hymn-book in his hands, and accompanied by a band of men whom he has been the means of leading into the light. All the principal members of his family are in the church, and this is to be ascribed instrumentally to his earnest teaching and consistent life. Two or three years since, Mr. T'ang was made deacon, to the great delight of all the church members; and during this period he has been giving much of his time to the work of an assistant preacher, but receiving no pay. At one time he could only give about an hour a day to this work, having to devote the rest to business, in order to support himself and his aged mother. Last year his brothers and other members of the family took counsel as to how he might be released from all family cares and responsibilities, and set free to devote himself exclusively to the work of God. After some deliberation, they came to the conclusion that this could be done; and, ever since, our brother has been giving his whole time to the missions *gratuitously*. Knowing that his presence could not fail to be a blessing to the converts, and helpful in other ways, we were only too glad to gratify his wishes, and take him with us on this trip.

### A LITTLE SANCTUARY CHARMINGLY SITUATED.

We reached our first station, Yüen-kia-hang, late in the evening, having travelled more than twenty miles. The Yüen-kia-hang chapel was opened last year. We are much pleased with the buildings and the site on which they stand. The preaching-hall, the school-room, the prophet's chamber, and the quarters for the native evangelists are all that could be desired. The little sanctuary is charmingly situated; and it was a great joy to catch a glimpse of it long before we reached the village. We were too tired to commence work on the day of our arrival, so, after partaking of a wholesome meal, prepared for us by the native assistant of the place, we retired for the night. The following day brought with it abundance of opportunities, of which we availed ourselves to the full. Hours were spent in preaching to the heathen, who flocked in from the surrounding villages. Many listened attentively to our message, and some seemed to be more or less interested in the truth. We had a very interesting service with the converts of the place, at the close of which



the ordinance of baptism was administered to two adults and a child. There are others in the place who are not far from the Kingdom, and who will probably join us before the close of the year. This is the last station started in the Hiau-kan district, and it is full of promise.

#### HIAU-KAN—CONSULTING, PLANNING, ARRANGING.

On the following day, February 23rd, we left Yüen-kia-hang for the city of Hiau-kan. It was our intention to call at the Wei village on our way; but the weather looked unsettled, and we thought it best to make straight for the city. It was well that we did so, for it began to rain before we reached our destination, and on the next day we had a heavy fall of snow. We were glad to find Messrs. Terrell and Walton looking so well and so happy in their new sphere. Dr. Walton had already commenced the work of healing, and patients were coming in from all parts of the district. We arrived about 6 p.m., but had not been in long before a case of opium poisoning was brought to the hospital. The man was soon taken in hand by Messrs. Terrell and Walton, and sent home saved.

It was our hope that we should be able to start on the following morning for the Wei village; but the state of the weather made it impossible. The time, however, was not spent in idleness. There was much to be done by way of consulting, planning, and arranging; and the two dull days secured for us by the rain and snow were exactly what we needed for the purpose. On Saturday, teacher Wang invited us to a feast. He gave us a good repast, which we all enjoyed, but especially Mr. Massey. He takes most kindly to Chinese food, and would in time become a master in the art of plying the chop-sticks.

#### A SUNDAY TO BE REMEMBERED.

Sunday, February 26th, was a day to be remembered in Hiau-kan. The weather was charming, and a large number of converts came in from the Wei, the Wen, the Liu, the Chau, and the Ch'en villages. In the morning we had a beautiful opening service; I preached to a large congregation, baptized six adults and three children, and administered the Communion to from sixty to seventy converts. In the afternoon the door was thrown open to the heathen. Within a few minutes the chapel was crammed, and the work of preaching was carried on for hours by ourselves and the native assistants. At first the people were inclined to be somewhat boisterous; but they gradually quieted down, and we had a magnificent opportunity of preaching Christ to the citizens of Hiau-kan. In the evening we had a sort of experience meeting, when Dr. Gillison, Mr. Terrell, myself, and several of the native Christians spoke. At the close of the day we all felt that God had been with us indeed, and that the opening of our new chapel in the city of Hiau-kan was an event which no one could ever forget. As Mr.

Terrell has sent you a full account of this day's experiences, I need say nothing more.

#### PARTING WITH MR. MASSEY.

We left Hiau-kan on Monday morning for Ying-shan, having been photographed before starting by both Mr. Terrell and Mr. Massey; the latter has taken many views on this journey, which, if they turn out well, will greatly interest people at home. We parted with our friend Mr. Massey at Hiau-kan. He would gladly have gone with us to Ying-shan did time permit; but he felt that his right course was to return from this point. I am very glad our friend came to Hankow, and that he has seen something of the country work in connection with the Hankow Mission. I am thankful also that it has been my privilege to see so much of him in the circumstances in which we have been thrown together. I have come into close contact with him, and have been made to feel that in him there is a heart in warm sympathy with the missionary enterprise. His visit to China will doubtless correct some of his notions on missionary questions, but it will not weaken his interest in the missionary idea. On the contrary, he will return home with clearer views with respect to the nature of the work, and stronger convictions with regard to its momentous importance. I wish more of our Christian laymen would follow Mr. Massey's good example, and come out and see for themselves what God is doing in China and other parts of the mission-field.

#### OPPORTUNITIES FOR PREACHING AND SELLING BOOKS.

The distance from Hiau-kan to Ying-shan is sixty miles, or a journey of three days. There are three routes—the Eastern, the Western, and the Middle. Hitherto we have been in the habit of taking the Western and Middle routes, but last year Mr. Sparham tried the Eastern, and found that in some respects it excelled the other two. Every new route however, brings with it new trials to the traveller, and this Eastern route has proved itself to be no exception. Last year Mr. Sparham was badly treated at a market-town in the Ying-shan district. The matter was brought before the Ying-shan magistrate, and promptly attended to. As a consequence, Dr. Gillison and myself have nothing to complain of in the treatment we received at the hands of the people in that district on this journey. In the Hiau-kan district, however, we found the people not only unpleasantly curious but positively rude; and at one place we were violently attacked by the mob, and exposed to no little danger. But I am anticipating. On each of the three routes there are several market-towns and many villages, and the opportunities for preaching and selling books which each presents are superabundant. To go by one and return by another would make a capital missionary journey; and I feel sure that it will be a favourite journey with the Hiau-kan and Ying-shan missionaries in the days to come.

## THE FEAST OF LANTERNS.

On this occasion we took the Eastern route, and found the walking exceedingly pleasant. We stopped at almost every place, and did what we could by way of preaching and selling books. On Wednesday, March 1st, about 4 p.m., we arrived at Ying-shan. We found the city full of visitors, who had come from the country to witness the decorations connected with the Feast of Lanterns. This is an occasion of great gladness and noisy gaiety throughout the Empire. At no festival is there so much revelry and abandonment. A large crowd followed us as we passed through the city on our way to our own house, but we were not molested in the least. As soon as we reached the house we sent word to the magistrate to inform him of our arrival, and he at once sent two men to guard the house during our stay in the city. For this, however, there was no necessity. Soon after our arrival the magistrate's brother called on us, and treated us with great friendliness. We found our Ying-shan native assistants, Lo-Chan-lung and his father, comfortably lodged in the house bought by Mr. Sparham last year. It is an old building, but very large and extremely cheap, and capable of being made a convenient dwelling-house for one family or two batchelors. I feel truly grateful to God that we have a house in Ying-shan which we can call our own.

## FEMALE VEGETARIANS.

We arrived too late in the day to commence public preaching; but the evening was profitably spent in talking to visitors and reading the Scriptures with the converts. Among our visitors there were three women (vegetarians), who deeply interested me, and with whom we had much interesting conversation. Two of them struck me as being very religious, sincere, and well-intentioned. In their general appearance they reminded me very much of the Roman Catholic sisters at Hankow. Later on in the evening the third came to see us. Religiously she did not impress me so favourably; but I was greatly struck with her superior education and general ability. She reads well, and quotes the classics with great ease and precision. She stayed at the house two days, and I saw much of her, and became deeply interested in her. I gave her some Christian books to read. She took them in hand at once, and read them right through without the least difficulty. She has a large number of female disciples in this part of the country, and is a woman of considerable influence among the devotees of Kwan-yin, the Goddess of Mercy. I could not but think what a valuable helper she would make to the work in Ying-shan if she could only be soundly converted. During our stay at Ying-shan, a considerable number of these women came to see us, with the professed object of hearing what we had to say about the way of salvation. Some of them told us that they believed in Jesus, and expressed a very earnest desire to be baptized. This is to be ascribed mainly to the fact that our native assistant, Chan-lung, was at one time a famous vegetarian, and has

always been highly esteemed for his piety and goodness. They believe in him, and hence their belief in the Gospel. Their knowledge of the truth, however, is very limited, and their motives are somewhat mixed; so all we could do was to advise them to wait, and go on learning. Nevertheless, I trust that some of them are truly in earnest, and will ere long be found in the fold of the Good Shepherd. These female vegetarians are, for the most part, widows, devoted to a religious life, but not cloistered. They are bound to chastity and abstinence from all animal food. Even an egg they will not touch. The underlying idea in all this is that of accumulating merit, in order to secure for the *religieuse* a safe and direct entrance into the Western Heaven. The aim is salvation, and the theory is salvation by works. There can be no doubt that many of these women are deeply earnest in this quest, and I am hoping that our missionaries at Ying-shan, in the days to come, will find not a few among them divinely prepared for the reception of the glad news of a free salvation in Christ.

## THE GOSPEL PROCLAIMED TO THOUSANDS.

We spent four whole days in the city of Ying-shan, during which time constant work was carried on, both in the streets and at the house. Every day the door was thrown open to the crowd, and our preaching hall was thronged for hours, both morning and afternoon. The strength of all of us was taxed to the utmost; but it was a blessed work, and we thoroughly enjoyed it. During these four days thousands must have heard the Gospel from our lips, and most of them for the first time. The evenings were devoted to the Christians, and were spent in prayer and expounding the Scriptures. On Sunday morning two adults and a child were baptized, and the Communion administered to a goodly number of believers. This was an hour of refreshing from the presence of the Lord. In the afternoon the door was thrown open to the heathen, and some time was spent in earnest preaching to them. In the evening the Christians met for worship, and an hour was spent very profitably in listening to an exposition of Romans xii. by Mr. Ch'en. Several of the vegetarians joined us at the evening service, and two of them begged hard for baptism. We were compelled to put them off, being dissatisfied with their knowledge of the truth, and doubtful of their motives.

## A LOVING, LOVABLE MAN.

Early on Monday, March 6th, we left Ying-shan for Hiau-kan. Our dear friend, Chan-lung, accompanied us a part of the way. What a loving, lovable man Chan-lung is! On this visit he told us many things which deeply interested us, and did many things which greatly touched our hearts. He is full of kindness and goodness, and ever on the alert for opportunities to make himself useful to everyone with whom he may come in contact. He is also a man of strong faith. His faith in God is as simple as that of a child in its parent.



I may mention the following story as illustrative of the childlike character of the man in this respect. Not long after he had become a Christian there was a great drought in all that northern region. Prayers were offered up to the gods by the Mandarins and people; but all in vain. Chan-lung came to the conclusion that the time had arrived for him to offer up special supplications to the God of heaven; so he and the late Liu Tsai (another Ying-shan convert of great worth), went to the top of Tsi-kien-fung, a celebrated mountain, about seventy-five miles from Ying-shan, to pray for rain. They continued in earnest prayer till their petition was granted. The windows of heaven were opened, and the refreshing showers descended copiously on the parched earth. On their return to Ta-tien, the town where Chan-lung was residing at the time, all the inhabitants, both people and gentry, turned out to receive them and thank them. It was a grand triumph; but Chan-lung speaks of the event as if it were nothing extraordinary—nothing more than what might have been naturally expected by a believer in God the Father. He told us that Liu Tsai had great power in prayer. On one occasion he ascended a hill in the vicinity of his own house to pray for rain, firmly resolved not to descend till his petition was granted. There he remained for four days and four nights on his knees, his neighbours sending him up food from time to time. At last his supplications reached the ear of God, and the life-giving element was sent down in rich abundance. Chan-lung has many such stories to tell of God's goodness and faithfulness, and he tells them with the simplicity of a child. Liu Tsai and himself were our first two converts in Ying-shan, and I doubt if the Christian Church in China can boast of two men more worthy of a place in the Kingdom of God. Liu Tsai died the year before last, and his place has not been filled yet. I am afraid it will be a long time before it is filled. Most earnestly do I pray that Chan-lung may be spared to us for many years to come, for, humanly speaking, his removal at this early stage of the Mission in Ying-shan would be an irreparable loss.

#### VIOLENTLY ATTACKED BY A MOB.

On our return trip all went well with us till we came to a market town called Hwa-yüen. This town is exactly halfway between Hiau-kan and Ying-shan, being thirty miles distant from either of the two cities. On our way to Ying-shan, the people of Hwa-yüen had behaved rather rudely to Dr. Gillison, and we thought it possible that they might make matters unpleasant for us on our way back. Still, we had no idea, and could have had no idea, that so serious a storm was waiting us. We walked through the place without difficulty, though followed by a great crowd. When I reached the Hiau-kan end of the town, I found myself surrounded by a large concourse of people. They asked me to preach to them, and I deemed it best to comply with their request. I had not proceeded far with my discourse before

Dr. Gillison joined me. After speaking for some time, we offered our books for sale. The people listened well, and many bought our books. I was very pleased with their general behaviour, and began to flatter myself that the people of Hwa-yüen had been tamed and civilised. No sooner, however, did we begin to move on than they began to pelt us with stones and brickbats. One stone almost hit Dr. Gillison on the left eye, and others were flying about in every direction. We then retraced our steps and turned into an inn. We asked the more respectable of the people to interfere and put an end to the pelting. Just at that moment one of the gentry of the place put in an appearance. He made a little show of interest in us, and prevailed upon us to move on. We had not proceeded many steps before the pelting began again. Some of the baser sort ran ahead of us and got possession of a low mound, situated in front of the town-gate, and along the foot of which we had to pass. As soon as we came within reach of their shots, they began to fire again, and now with renewed energy and greater effect. We tried to reason with them, but it was of no use. They followed us, and kept throwing stones and hard clods at us as fast as they could pick them up. There was nothing for us to do but to walk on as quickly as possible, and dodge the missiles as best we could. In this way we managed to get beyond their reach without much damage to ourselves, and we were beginning to hope that our trouble was at an end; but we had not got far when we heard a shout coming from the direction of the town. We looked behind, and, to our consternation, saw a number of mad fellows running towards us as fast as their legs could carry them. Some were armed with hoes, some with carrying poles, and one with a whip, which he kept cracking in the air as he rushed along. No sooner did they get within reach of us than they began to pelt us with stones and clods, and threaten us with those formidable instruments of attack. One struck Dr. Gillison with his pole, and the man with the whip brought it down sharply on one of his shoulders. I was struck badly on the face with a hard clod; had it been a stone it would have left an indelible mark behind it. Unfortunately, we were passing through open fields, and, consequently, were completely at the mercy of these dozen or more irresponsible ruffians. Had either of us fallen, they would have been down *en masse* on that one; and both of us would have been badly mauled, to say the least—perhaps killed. It is impossible to say what might have happened. We simply moved on as fast as we could, feeling that there was hope as long as we could protect our heads and use our legs. Having followed us to the end, or nearly the end, of the open fields through which we were passing, they suddenly stopped, and we passed on without further molestation. Why they stopped short at that particular point I cannot tell; neither can I tell why it was that they did not come down upon us at once and overpower us, for they could have done so with perfect ease. All that I know for certain is, that our lives

were in real danger, and that we could not have saved ourselves. God be praised for the deliverance wrought for us by Himself!

#### A SIMILAR EXPERIENCE SEVENTEEN YEARS AGO.

It is difficult to account for this violent assault. There is one point, however, on which we are perfectly clear—namely, that the minds of the people in this province have been thoroughly poisoned by the Hunan literature, and that it will take a long time to expel the virus. The people of Hwa-yüen seemed to have made up their minds that foreigners are devils incarnate, and must not be allowed to pass through the place. Dr. Gillison was asked by one of our assailants if he intended to come again to Hwa-yüen, and was told that he would not be permitted to do so. Whilst they were pelting us, they kept shouting at the pitch of their voices that they would not allow us to use that road. It is possible that one or two men were at the bottom of the whole mischief. But whatever may have been the cause of the assault, I am convinced that the assault itself will turn out to be the very thing needed in order to put matters right in the Hiau-kan district. Seventeen years ago Dr. Mackenzie and myself visited the district for the first time. We were furiously attacked and driven back. That attack, however, had much to do with the opening of the southern part of Hiau-kan at the time, and with the prosperity of the work in the district ever since. It is remarkable that after so long a period Dr. Gillison and myself should be called upon to pass through a similar experience; but I am convinced that the result will be equally satisfactory, and that the North of Hiau-kan will be as accessible to us in the days to come as the South has been in the days gone by. On my arrival at the city of Hiau-kan, I wrote to the magistrate informing him of what had taken place, but making no suggestions as to what he should do. He himself was not at home at the time, but the district superintendent of police called on us at once, and assured us that the matter would be attended to without delay. I have since heard that the promise has been made good, and I feel sure that we shall have no further trouble at Hwa-yüen, or at any other place in that part of the district. The magistrate has issued an exceptionally good proclamation, copies of which have been posted up at all the market towns on this route. It states clearly our treaty rights, and calls on the people to respect these rights. It also warns the gentry and policemen that hereafter they themselves will be held responsible for any ill-treatment foreigners travelling through the county may receive at the hands of the people. All this is very satisfactory, and likely to secure the end we desire.

#### "WE WANT TWO MEN FOR YING-SHAN."

It was delightful to reach Hiau-kan city on the morning of March 8th, and to spend a little time with Messrs.

Terrell and Walton on our way to Hankow. During our absence there had been a little trouble at Hiau-kan, but everything was put right before we left the place. We arrived at Hankow on Friday, March 10th, and found all well. I cannot look back on the experiences of this journey without thanking God and taking courage. The presence of two men like Mr. Terrell and Dr. Walton in the city of Hiau-kan is something to bless God for. The extension of the Mission into Ying-shan is another cause for gratitude. Then there is the solid progress of the work in all that region. In the appointment of Messrs. Terrell and Walton to Hiau-kan, one of my fondest hopes in connection with the work in these parts has been realised. What I now long for is to see two men similarly established in the city of Ying-shan. We have already sent our application to the Board. I am now simply reminding you of our need. If this letter should turn out to be the means of hastening the appointment, I shall feel that it has not been written in vain. We want *two* men for Ying-shan, and both of them *unmarried*. One should be a doctor, and one an evangelist. Two men of the right stamp would find in the Ying-shan district a delightful sphere of labour, and they might do something towards extending the work into the province of Honan. Ying-shan is situated on the very borders of Honan.—*Honan*, not *Hunan*.—Yours very sincerely,

GRIFFITH JOHN.



THE OXFORD BIBLE FOR TEACHERS, containing the Holy Scriptures, together with a new, revised, and illustrated edition of the OXFORD HELPS TO THE STUDY OF THE BIBLE (which is also issued separately). London: Henry Frowde, Oxford University Press Warehouse, Amen Corner, E.C.—Published in various types and bindings, this Bible furnishes the teacher—and that word is to be taken in the widest sense—with an exhaustive and most useful compendium of every kind of information essential to Biblical study. The "Helps" consists of six parts—viz., Parts 1 to 4, which are introductions to the Bible generally, and to the Old Testament, the Apocrypha, and the New Testament particularly; Part 5, which treats of Palestine, its inhabitants, physical geography, customs, &c.; and Part 6, which contains sundry "Indices," such as lists of obsolete words, glossaries, a concordance, &c. A series of sixty-four beautifully executed plates, illustrative of the Old and New Testament languages, history, and religion, and fifteen equally excellent maps greatly enhance the value of the book, which is the outcome of much labour and research from the days of Dr. Richard Cumberland, Bishop of Peterborough, who compiled the "Helps" in its original form early in the eighteenth century, down to our own days. All that modern scholarship—mainly, however, on orthodox and traditional lines—could do to make the book up to date has been done, and the list of contributors is a guarantee of the efficiency and thoroughness of their work. The Bible, complete, ranges in price from 7s. 6d. to £2 2s.; the "Helps," separately, from 4s. 6d. to 12s., according to binding.



## A BUTCHER'S SHOP AT UJJI.

A MOST interesting feature of the countries of Ujiji and Urundi, on the shores of Lake Tanganyika is the market (*soko*) to be found at chief centres, to which all manner of food and wares are brought for barter. At the old town of Ujiji (more correctly to be called Ugoy) the once solely native market has become extended and improved under the influence of the

A valuable part of the evidence that all men are kin is seen in their similar mode of action in the various circumstances and needs of life. Except that this African purveyor has brought to market the live animals and slaughtered them there (having no other means of transport), and that on his arrival he has stuck his spear in the ground instead of placing his umbrella in the stand, the whole process and array is wonderfully similar to that to be seen in a London market. The booth or stall up



BUTCHER'S SHOP, UJJI.

Arab and Swahili traders. The butcher's shop in our illustration, which is one of the semi-temporary booths forming the market, is an instance of this. The goats and sheep and sometimes oxen, instead of being sold as living animals, are slaughtered nominally, at least, in accordance with Mohammedan rites, and the meat sold in joints and portions, a process which is at once an advance in civilisation, and a benefit to the poorer classes, as a very small quantity can thus be purchased.

against the fence of the market outskirts or adjoining premises, the prepared sides and quarters hung in a row from the beam above, and the smaller joints and tit-bits spread in tempting array upon the counter below, fresh, cool banana leaves in this case instead of a marble slab; and, all being ready, the butcher, with his assistant close at hand, faces the public pathway, and addresses the passer-by with the old appeal of "Buy, buy."

E. C. H.



## A MALAGASY ITINERANT PREACHER.

ON Monday night I made the acquaintance of one of the most remarkable men in Madagascar, and I think it will interest the readers of the CHRONICLE to hear a little about him and his work. Some young men came as usual to learn English with me, and brought with them a countrified-looking young fellow whom they introduced to me as a preacher in the markets. He had just returned from one market, and had begged a night's lodging with one of them, as he was wishing to visit a market in another direction on Tuesday. He proved to be an exceedingly simple fellow, wishing to tell us all about himself; and the questions put to him by my friends drew forth a story which moved us all deeply.

The young preacher, Rakotomanga, is a native of a town some miles east of Antananarivo; he was educated in one of our country schools, but his attainments were very small, and while still young he began the business of life as a wood-carrier to the various markets, carrying the planks on his shoulder. He says he was a very bad lad, and no preaching seemed to make much impression on him, except that at times he was seized with a great fear of death, and what might await him after that. But about two and a quarter years ago he dreamed one night that he was falling down an immense depth, and in his terror called upon God to save him, and was at once taken by the shoulders and lifted into safety. When he awoke he felt that the dream had a special significance, and decided to give himself to Christ at once; and soon after he joined the church and became a preacher.

As he studied his Bible he became much impressed with Christ's commands to His disciples to *preach*, and he thought those injunctions are not carried out by merely preaching in a church on Sunday. So he took his Bible, tied on the top of his plank, and as soon as his wood was sold, he would go round the market preaching as long as there were any people to listen to him. Before long, however, he became dissatisfied with that method, so much precious time was wasted before he was able to dispose of his wood, so he decided to give his whole time to preaching, and trust to God to send him enough to live upon. But this decision did not meet with the approval of his young wife, who said that if he was so foolish as to give up his only means of earning their living, *she* should go home to her father and mother; and, not being a Christian, laughed in derision when her husband expressed his belief that God would provide for them. But a very few days after that an evangelist, hearing the young man's story, gave him twopence to take home to his wife; and she began to think there was something in it after all. God honoured the faith of His servant, and he told us that they always get just enough to live on. We asked how much is given him in a week, and he said once he had as much as tenpence given him altogether in the week, but usually it amounts to between threepence and eightpence.

With regard to his own wants he simply asks God to supply them as needs arise; and he always finds someone willing to

provide him with supper and a night's lodging; and some of the stall-keepers give him a little manioc or sweet potato for his mid-day meal. He told of one occasion when he had travelled a long distance, and, after preaching three times, felt too faint for any more, so lifted up his heart in prayer that someone might be disposed to give him some food, as he had no money; and while he was praying a little slave came to him with a bit of money, and said his master had sent it for him to buy some food with. "It is always sent just as I want it," he said. Then we asked if his wife does not object to his being away from her so much, as he is at one or other of the big markets every day, and only goes home for a night occasionally. To this he replied: "If a man is a trader his wife lets him be away constantly, so why should we mind being separated when it is for Christ's sake? Besides she is a Christian now, and is glad for me to do this." Talking of his having been at the market in Antananarivo the previous Friday, he said several times he had been able to do "so little," because the booths prevented large crowds gathering round him; but he had preached *seven* times nevertheless, and considered that "so little." That made us want to know how often he preaches on an ordinary day. "From ten to fourteen times," was the answer to that. He had preached thirteen times that day! He is exceedingly hoarse, and hearing that I was not surprised.

One of my friends tried to persuade him to abandon the idea of going to the Tuesday market the following day, but to devote it to preaching in different parts of Ambohimanga, but he declined on the plea of there being so many churches and services for them to go to. "And, besides," said he, "I should get comparatively few to hear me, whereas in the market when I raise my voice and call out: 'O all ye people, God is waiting to be reconciled to you to-day!' four or five hundred people can hear me and stop to listen."

We questioned him as to the style of sermon he prefers—the terrors of the law, or love. "Mostly the latter," he said. "'God so loved the world,' &c., that is the sort of subject I like." Then we asked about the preparation of his addresses, to which he replied: "Why, I should go mad if I had to think all those addresses, and I am so uneducated. No, when I have finished one address I just pray: 'O Lord, give me my next message!' and by the time I am ready to begin I have it." On the whole he is well received, but is laughed at and teased sometimes. "And when I am praying sometimes men will try to stop me by tickling me, but God enables me to go on without heeding the interruption," he said.

Such, in brief, are the main points of the story I listened to that evening, and I rejoiced that there should be such an earnest worker for God travelling about the country, for I have no doubt whatever that there must be much good resulting from his labours, though he may not see it. May the day be not far distant when many such may be called by God and endued with His Spirit to work throughout the length and breadth of this island, proclaiming the good news of the Gospel of Christ!

MARY T. BLISS.



## FROM THE SECRETARIES OF THE WATCHERS' BAND.

OUR correspondence during the past month includes communications from many parts of the mission-field, and our friends will be glad to hear that applications for membership have been received from India, China, and the South Seas. One of our missionary members testifies that "the Watchers' Band has been a very blessed and helpful bond of union with our fellow-workers in other parts of the mission-field," as well as with the friends at home. Another says that, although the friends at home do not enjoy the privilege of service on the field, "yet all can *watch*." Another writes: "My wife and I wish to be 'Watchers' in name, as we have long been watchers in deed."

The following list of new branches will show that good progress is being made at home. The evidence of wakeful diligence on the part of many of our members makes manifest that they are truly "Watchers," and we are continually enrolling additions to our ranks, and new branches are being formed as the result of their efforts.

Then the offers for service "at the front" which are coming in from members of the Band prove that God sometimes answers the prayers for workers by sending the one who prays, to do the work.

We have recently had several touching illustrations of the fact that true prayer will always be accompanied by consecration, and that when the heart is moved to pray it will be moved to give.

One of our members, a poor woman earning her living by washing, is giving £5 per annum to the Society. Another very poor woman who belongs to the Band came to one of our local secretaries, saying that she had been able to earn fourpence more that week, and she wished this to go to the mission cause. In another case, one whose means are very limited, sent a postal order for 2s. 6d., and begged that her small offering might be accepted towards the expenses of the Band.

We have also been much cheered and encouraged by the kindness of the members of the Men's Bible-class in connection with the Clifton Chapel, Peckham branch, who, observing the adverse balance of £2 17s. 6d. in our Report for the past year, have most generously contributed this amount through their devoted teacher, Mr. A. E. Clements, so that this deficit might be wiped away.

Many who are unable to appear in the lists of subscribers are gladly availing themselves of the opportunity of presenting their smaller offerings in connection with the Band, and from these and other members we have had the pleasure of receiving, and of paying into the General Fund of the Society, no less a sum than £36 10s. 1d., which has been thus contributed during the last three months, including one liberal donation of £20.

JAMES E. LIDDIARD.  
H. LUCY LIDDIARD.

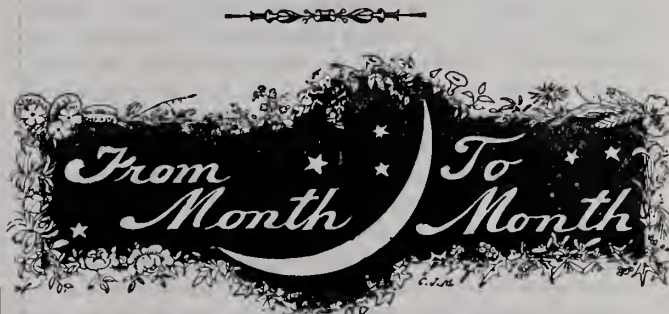
## NEW BRANCHES.

### LONDON.

Branch.	Secretary.
City (Bishopsgate) .....	Mr. Harry Joyce.
Lee (Burnt Ash) .....	Miss M. Williams.

### COUNTRY.

Frome (Zion).....	Miss Mabel E. Moon.
Halifax (Square) .....	Mr. H. C. Starr.
Kingston-on-Thames .....	Miss H. Betteridge.
Malmesbury .....	Miss Edith J. Barnes.
Marple .....	Miss S. Mather.
Morley (St. Mary's) .....	Mr. E. H. Fitch.
Newcastle-on-Tyne (St. Paul's)...	Miss Mary J. Shilston.
Newent .....	Mrs. Sandy.
Nottingham (Colwick Street) .....	Mrs. Hodgson.
Plymouth (Union) .....	Miss A. Shilston.
Southend .....	Miss Flora H. Elsey.
St. Leonards-on-Sea .....	Miss H. E. Coleman.



*Notice to the CHRONICLE'S "Own Correspondents."—Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.*

### CHINA.

FROM CANTON. THE most encouraging thing I have to report is to the effect that we have applications for baptism from sixty persons at one of our country stations (Pai Mi).

It is necessary, however, to observe great caution in dealing with such applications. We have promised baptism to five out of the number, and have placed the others on a further probation. In the meantime they are, of course, well looked after. In any case it is encouraging to see so many indications of life among those who come to listen to the "doctrine." We had a meeting about a month ago of representatives of all our churches, and the subject of discussion was a most interesting one—viz., "The Best Method of increasing our Influence here." Some of the native Christians agreed to give up their time, after service on Sunday, for the purpose of visiting the neighbouring villages, and preaching when they were able. Some discussion also took place with reference to the observance of the Sabbath. This is a difficult point as yet, and we can only hope to work away at the

problem patiently. Some observe the Sabbath up to a certain point only, and omit certain regular engagements only. Others are, happily, more decided, and observe the Sabbath entirely as a holy day. Since being here I have been elected as Secretary of the Committee of the British and Foreign Bible Society here. Among other things recently accomplished we have opened a new Bible dépôt.

G. J. WILLIAMS.

The dedication of the new chapel at NEW CHAPEL AT Chung King took place on the evening of CHUNG KING. Sunday, the 27th April, and was attended by several European members of all the missions in the city, while we also had a select and very interesting gathering of native Christians. The meeting was opened by the singing of a hymn, the reading of a suitable portion of Holy Scripture, and earnest prayer that God might condescend to fill the place with His power and glory, and make it the birthplace of many souls. Then followed an address in which was given a brief account of the work of the L.M.S. in China, and a statement of what had been done in Chung King since the Society commenced to work among its teeming population. The Rev. Mr. Lewis, of the American Methodist Mission, followed with many warm and sympathetic remarks, referring, among other things, to his long-standing friendship with myself, and his deep interest in the work of the London Mission. Then came Mr. Davidson, of the English Friends' Mission, who had equally kind wishes and congratulations for us, and he was followed by Mr. Stanley Smith, of the China Inland Mission, who gave a very solemn and forceful address on the words, "He is able to keep." Mr. Smith happened to be passing through Chung King at the time, and it was a great privilege to have him with us on so interesting an occasion. The speeches of the evening were fittingly brought to a close by an address from Mr. Li, who, since the death of my former native assistant, Mr. Wang, has been the right-hand man of the Mission. His words were very much to the point, and full of a spirit which rejoiced us all. The tribute which he feelingly paid to the memory of his old comrade Wang was very touching, and an inward prayer went up to God that the mantle of that sainted man might in very truth fall upon his friend. Mr. Li has already rendered us great service. A mentally robust man, he is also, I believe, in spite of marked failings, a genuine Christian. No one knows better than myself the difficulties connected with the purchase of property in China. The worry and strain of the negotiations are simply indescribable, and would be unhearable, if it were not for the assistance and advice of a trustworthy, capable native. In this case our friend Mr. Li acted the part of go-between with most praiseworthy zeal and patience. Our dedication service was a great success, and while the finishing touches had still to be given to the building—the work on the whole compound ought to have

been finished at the end of May—it nevertheless looked well, and is sure to prove a great attraction. It occupies a fine situation on one of the best streets in Chung King. To give you a rough idea of its size, I should say that it is about fifty English feet deep, twenty-three feet wide, with a side-wall about eighteen feet high. From the floor to the centre ridge is about twenty-three feet. It can easily accommodate 230 people; while, apart from its advantages as a chapel, the fact that it adjoins the new dispensary will make it highly useful as a waiting-room for male patients, where they may hear the Gospel without distraction. Altogether our Mission is to be congratulated on being in possession of a really good preaching chapel—the first of the kind ever erected in Chung King—and you will, I know, join the missionaries in beseeching God most earnestly to make our new building the abode of His convincing and converting Spirit. J. WALLACE WILSON.

#### MADAGASCAR.

THE burial of the dead is a subject most important to a Malagasy mind, and the customs connected with it still remain a great stumbling-block to the development of Christianity in Madagascar. These people honour their dead with an honour exceeding that they pay to the living, and the desire of every Malagasy—and more especially is this true of the Hova tribe—is to be buried with his fathers. Consequently no bones are allowed to rest out of the ancestral tomb, but are taken up after a longer or shorter period to be buried beside their relatives. Only one here and another there are willing to break away from this custom, which involves trouble, expense, and frequently debt, with consequent distress. At the last annual meetings of the Amhohimandroso district, where this subject was being discussed, a Christian worker astonished the audience by a thrilling little speech to this effect: "I have often been exercised in mind on this point; but now, I tell you candidly, that it matters not to me where I am buried. The whole of Madagascar is the land of my fathers; my home is wherever I work for the Lord; so let me be hurried where I die, and there I shall arise at the Judgment Day."

ON Sunday afternoon, April 9th, the VALEDICTORY larger chapel of the two in Ambohi-SERVICE. mandroso was well filled by a sympathetic congregation to wish God-speed to a party of thirty-four young people appointed to work in different parts of the island. Thirty of these were students who had finished their course at the Training Institute, and their wives; of these, three and their wives had volunteered for work on the south-east coast, in the district under the care of the Revs. G. A. Shaw and C. Collins; and the remaining twenty-four for work in towns and villages around Ambohi-mandroso. The others were two evangelists and their wives:



one, a Christian, having given up trading, going out to be an itinerant evangelist; the other, a former student, had been at work as village schoolmaster and pastor, and, having grown in grace and usefulness, had been raised to the responsible position of evangelist, with several churches under his care. After Mr. Rowlands had introduced them, they were addressed by one pastor and commended to God in prayer by another. During the meeting several hymns, such as "Work, for the night is coming"—translated by some of our own workers—were heartily sung; also several of the party spoke, telling of their joy and hopes of usefulness. Our town evangelist, "a man full of faith and of the Holy Ghost," in pathetic language, urged them not to cast away their confidence in God, to which he added his own testimony to the faithfulness of God, and of the joy he found in being wholly consecrated to Him. The meeting, though held after Sunday-school, lasted nearly three hours; yet no one seemed tired, and the interest was sustained from first to last.

L. R.

## AFRICA.

THE Rev. J. Pritchard, Secretary of the CONGREGATIONAL UNION of South Africa, writes that God is blessing the Union and its work in a wonderful manner. "In a few years we hope to be a great power for good in this land. We have accepted four applications from young men in the Colony for mission work—men of high educational status. Two are already in the work, and work is being prepared for the others. We have commenced an important mission at Johannesburg, and for the time being the work is being carried on by volunteers. I am aiming, this year, to double the income of the Union. It is a difficult task, but something must be done to overtake the work before us."

ON Sunday, May 14th, a new chapel NEW CHAPEL AT was opened at Daniel's Kuil, of which the DANIEL'S KUIL. Rev. Roger Price, of Kuruman, is the pastor. Daniel's Kuil, in Griqualand West, is inhabited both by Griquas and Bechwanas, and is now surrounded by Dutch and English farmers. These latter have helped the natives to build the new church, which is a substantial stone building, roofed with iron, and much larger than the old church. The Rev. W. Ashton, of Barkly West, conducted the first service, and Mr. Price administered the Lord's Supper. The Rev. Mr. Meyer, the Dutch minister of Griquatown, held a Dutch service in the afternoon. "Afterwards," continues Mr. Ashton, "some of the Boers and English felt disappointed and aggrieved that they had not been able to attend either of the services, although some of them had come a good way to be present at the opening services of the new church, so that Mr. Price held an evening service for the Dutch and English people in both languages. These Dutch people, however, were not yet

satisfied, and asked for another service on the Monday, which, at the request of Mr. Price, devolved upon me. These Boers, with their wives and children, were admitted first, as the service was for them at their own request; but after they had taken their seats the Griquas were admitted, and such of the Bechwanas as understood Dutch. We were glad to find that a change was coming over the Dutch people, and that they were beginning to be willing and even anxious to meet for service in a native church, and even with the natives, whom they have been accustomed to call baboons. It was with much pleasure, therefore, that we did our best to embrace this opportunity to meet their wishes. Mr. Price exhibited the views of his magic lantern to the Europeans and natives on Monday and Tuesday. Upwards of £20 was realised at the services and meetings connected with the opening of the church, and only a small debt remains on it; but as yet there is no ceiling nor any seats in the church, so that if some of our friends at home would give a little money to supply these they would be helping a people who have done well to erect this substantial new church at Daniel's Kuil, which, being built on the ground given to the Society originally by the late Chief Waterboer, and now the title is acknowledged by the Cape Government, becomes the property of the London Missionary Society."

UPON visiting the churches in the Long Mountains district recently, the Rev. J. T. IN CLOSE TOUCH WITH WITCHCRAFT. Brown, of Kuruman, found that in most of the villages the work of God was making progress, though he was sorry to see that little or no interest was taken in the most elementary education. The Bechwanas are great believers in witchcraft, and though they do not often go to the length of killing, as the Matebele do, yet they are dreadfully afraid of their doctors. "When I got to Lookeng the deacon of the little church came to me, and very solemnly told me that one of the native Christians had been compelled to separate from his wife, because she had had dealings with four doctors, who had given her medicines to accomplish the death of her husband, his flocks, and his herds. It appears the woman is a very bad woman—a heathen—and as her husband was a Christian, and did not like his wife's ways, he remonstrated with her, and she, to be revenged on him, got medicines from the doctors for that purpose. The woman gloried in what she had done, and showed the marks upon her head to prove her dealings with the doctors. Of course, I told him I did not believe in any such thing as witchcraft, and told him also that no one had the power in which he seemed to believe. 'But,' he answered, 'does Monare know that all the man's goats are now dead, and how is it so unless there is such power?' I had a long talk with the husband, who came to me on the following day for advice as to what he should do. I felt the difficulty of

the man's position, and gave him the advice I thought would meet his case. This is the first time I have come into actual touch with witchcraft, and I could see that the man was in actual terror of losing his life in some way or other. Here are a people who really need a teacher. They are living seventy miles from Kuruman, and they rarely see a missionary at their homes. Is it any wonder that some of them slip away back into heathenism, seeing they are surrounded by it, while the missionary is only able to visit them about once in two years? There is a movement going on among these people which, if it could only be well piloted, might lead to a vast number of them becoming Christians. An itinerating missionary is much needed, not merely to make an attack on the strongholds of sin and ignorance, but also to *hold together* those who have been won for Christ. I do hope the Directors will be able before long to do something for this huge district, which is about 350 miles long by 100 miles broad.

"In these Long Mountains there is a town (Phuduhucwe), the chief town of the Batlharos tribe, which is noteworthy as having no church, and only two Christians (women). The bulk of the people are opposed to any teaching in any form. But I was allowed to hold a service, which I did in the shadow cast by the chief's house. Only a very few came, but I learnt that some of the people, headed by the chief's son and heir, were beginning to clamour for a church and school. The young chief was then away seeking a friend to come and teach them, and his younger brother assured me that his elder brother was determined either to have teaching in the town, or go away with some of the people to another place where they could have it. Here, then, is an open door—only one of many—if we had the man to do the work. Oft and oft am I tempted to ask to be relieved of my present charge and to be allowed to give myself to this other. The more I get to know of the people and the work, the more certain am I that we are losing ground by not having a regular visitation of the churches.

"BUT now," continues Mr. Brown, "I A WONDERFUL want to tell you of something which EXCEPTION. cheered my heart, and which I think will cheer yours. As a rule the Bechwana are not remarkable for individuality of character, and most of them are content to live and die walking in the old ruts made by their progenitors. In one part of the Mountains I found a wonderful exception to this. A Mochwana, named Mmusi Molalwe, had bought a farm from the Government, and was living on it with a few families of Griquas and Bechwana. His farm is situated in a most lovely, hilly country, and he had availed himself of his privileges by gathering around him a few people who would help him in the cultivation of his land, and whom he would help with the Gospel of Christ. But I will now quote from my journal. Mmusi is an earnest and devout Christian, and gathers his people for morning and evening worship. On

Sundays the people from neighbouring villages and farms on the Griqualand side of his place gather to him, or he goes to them. He is a veritable patriarch with his flocks, and herds, and servants; an emblem of faith in the God Jehovah. He is revered alike by white and black, and the latter (heathens) speak of him as a Christian indeed, who lives up to his profession. Here, too, I saw his mother, a very old woman, blind and partly deaf, but a staunch old Christian of at least half-a-century standing. Her testimony was that God was faithful and true. She is a mother in Israel, and when I asked her how she felt towards God now in her old age, she repeated with great fervour the 23rd Psalm. They are a faithful pair, mother and son, and are doing much in their own quiet, unostentatious way to spread the truths of the Gospel. I cannot give you all our conversation, but I do assure you it was like a light in the darkness to listen to the beautiful testimony of the old woman."

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## ANNOUNCEMENTS.

### DEPARTURES.

MISS WALLACE, returning to BECHWANALAND, and the REV. ALEXANDER PEART, L.A., of Springburn, Glasgow, pastor-elect of PAARL, South Africa, embarked at Southampton for CAPE TOWN per steamer *Dunottar Castle* July 1st.

THE REV. THOMAS BROCKWAY and MRS. BROCKWAY, returning to the Petsileo Province, MADAGASCAR, embarked for TAMATAVE, per steamer *Lismore Castle*, July 20th.

### ARRIVALS IN ENGLAND.

THE REV. MAURICE PHILLIPS, from MADRAS, South India, per steamer *Clan Mackintosh*, June 22nd.

CAPTAIN ROGER TURPIE, of the *John Williams*, and MRS. TURPIE, from SYDNEY, per steamer *Orotava*, June 22nd.

### BIRTH.

KNOWLES.—July 7th, at Chester, the wife of the Rev. Joshua Knowles, of Pareychale, Travancore, South India, of a son.

### MARRIAGE.

OWEN—SUGDEN.—July 6th, at the Wesley Chapel, Harrogate, by the Rev. G. S. Rowe, assisted by the Rev. T. Bolton, the Rev. William Owen, of Wuchang, to Miss L. G. Sugden, of the Wesleyan Medical Mission, Hankow, China.

### ORDINATION.

On Wednesday, July 5th, MR. ARTHUR D. COUSINS, of Cheshunt College, was ordained as a missionary of the London Missionary Society at Lewisham Congregational Church. The Rev. J. Morlais Jones, pastor of the church, of which Mr. Cousins was a member, and from which he went to College, presided. After a hymn, and reading and prayer by the Rev. T. Brockway of Madagascar, the Rev. R. Wardlaw Thompson, Foreign Secretary of the Society, described the field of labour—TIEN-TSIN, North China. The Rev. J. Morlais Jones then gave an affectionate address and asked the usual questions, to which Mr. Cousins replied. The Rev. Professor Owen C. Whitehouse, M.A. (one of the tutors of Cheshunt College), offered the ordination prayer, and the Rev. George Cousins, father of the candidate, delivered the charge. The service was brought to a conclusion by the singing of a hymn and the Benediction, which was pronounced by the Rev. I. Morley Wright.

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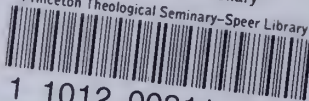


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